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problem of these very origins. Did the system spring from the desert, or from Aristotle's philosophy, or from India? Was it mediated by Persian from Sanscrit, or did it come through Syriac or through Greek? Or is it a child of the vanished Pehlevi schools? These be questions! One thing is becoming clear: that direct Indian influence was an impossibility. The early Muslim expeditions into India, in the seventh and eighth centuries, through Herat and Cabul, and by sea into Sind, had no scientific results. It was left for al-Bērūnī, under the great Maḥmūd, to study for the first time Indian life and science. Wherever, then, al-Khalil got his eight *makhārij*, they could not have come to him direct from Indian Pandits. The parallel argument for supposed Indian influence on Muslim mysticism has crumbled, bit by bit.

But to discuss that question in detail is foreign to the present notice. The situation, as it now, after the appearance of this translation, lies before those Arabists who take Arabic seriously, may be put in a word. First, what place is Sibawaihi to hold in our further study, if that study is to be on a healthy basis? He may be passed over as a negligible quantity, or he may be regarded as the highest authority accessible to us; between these two extremes our view must lie. Second, what was the origin of his system and what place must it take, historically and factually, as an analysis of language?

Over the question whether Dr. Jahn might not have been more simple in his style and close in his renderings we need not waste time. All that is past and done with, and we have now to start from the point which his translation marks.

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IBN QUTAIBA'S ADAB-AL-KĀTIB.¹

Ibn Qutayba grew up in the troublous days of the Miḥna. In the very middle of his life came the death of Aḥmad ibn Ḥanbal and the founding of orthodox *Kalām*. Almost with him died Dā'ūd az-Zāhiri. In his later life the 'Alids were busy in north Persia and the Qarmatians in the Arab 'Irāq; Sarī as-Saqāṭi and al-Kindi died and al-Muntaẓar vanished. He was not long dead when the Fātimid empire was founded in Africa. Thus the life of his time was a whirl of Ṣūfis, philosophers, 'Alids, theologians, traditionalists, and unbelievers. It was a time of theological controversy and of the springing up of sects and parties, and he bore his share in it all. He was a traditionalist, some said an anthropomorphist, and he fought scholastic theology and philosophy tooth and nail. But he was more than a religious polemist; he was an expression of the many-sidedness of his time. Theologian, jurist, historian, encyclopædist, critic of poetry and poets, he was also a philologist, and labored to mend the grammatical and lexicographical manners of

¹ IBN QUTAIBA'S ADAB-AL-KĀTIB. Nach mehreren Handschriften herausgegeben von Max Grünert. Leiden: Buchhandlung und Druckerei, vormals E. J. Brill, 1901. x+704 pp. M. 20.

the scribes of his day, keeping them to the good old forms and ways, much as he tried to do with the theologians and jurists.

To this latter phase of his work the present book belongs. It is a manual for scribes to guard them against those lapses to which their class was peculiarly exposed. It divides into four chapters. The first, of most miscellaneous content, resembles nothing so much as the *Fiqh al-lughā* of ath-Tha'ālībī, and gives a mass of very partially digested information as to words and their uses, synonyms, and distinctions. The second is easier of description, as it tabulates slips "of the hand," that is, errors in spelling in the widest sense. The third deals with slips "of the tongue," and belongs to the same class as the *Durra* of al-Ḥarīrī, the *Malāḥin* of al-Jawālīqī, etc., exposing in detail the solecisms of the vulgar—the same thing, it may be said, goes on all through the book. The fourth, again, is hard to define. It deals with the forms of verbs and nouns, *e. g.*, when the I. and IV. stems agree in meaning and to what extent, what verbs have the perfect in both *a* and *u*, what nouns are of both measures, *fa'l* and *fa'al*, and so on into much more recondite details.

The book, it may be said, is, as a whole, like the haggis, of a very mixed feeding. Toward the end it is as dull as a dictionary, but the earlier parts are quite readable, though hardly so much so as al-Ḥarīrī's *Durra*. Dr. Grünert has edited it with great care and apparent success. We may be grateful to him for the large number of vowels which he has added; it is only less fully vocalized than Wright's al-Mubarrad. Among the critical notes, also, he has added the further assistance of some explanatory references. There are forty-eight pages of indices. One of words discussed would have rendered the book usable as well as readable, but would probably have been half as large as the book itself. Still, ath-Tha'ālībī's *Fiqh* is practically useless for lack of just such an index.

In note 1 of the preface—the passage quoted from adh-Dhahabī—there are two corruptions which apparently puzzled Dr. Grünert, but which he has not corrected. For العترة, after which Dr. Grünert's "sic" should have come and not earlier, read العبرة, and for the meaningless أسجنته below read أشجنته.

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ON ARABIC GRAMMAR.¹

It is a healthy sign when a young Arabist begins his work with editing a grammar. It shows that he takes Arabic grammar in earnest and does not expect, like several apparently nowadays, that it will come by

¹ DIE ALFJE DES IBN MU'TI nach den Handschriften von Berlin, Escorial und Leiden herausgegeben von Dr. K. V. Zettersteen. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1900. viii+18+ⅴ. pp. M. 6.50.

DIE ARABISCHE NOMINALFORM FA'UL. Von Dr. J. F. Weissenbach. München: Verlag von Hermann Lukaschik, 1899. 110 pp. M. 5.